

HIGH KITE FLYING IN BOSTON.

Success of Experiments on Blue Hill—Features of the Sport.

The details of the high flight of kites at Blue Hill observatory show the experiment to have been a success in other respects than the altitude to which it was possible to send the kites. This, it has been stated, was upwards of a mile and a quarter, the instrument reaching a height of 7,200 feet above the level of the country surrounding the hill. As the meteorograph is suspended quite a distance below the upper kites, they, of course, reached an altitude 200 or 300 feet greater. The kites were three in number, all of them on this occasion of the Eddy pattern, two of them being at the end of the line and the third some hundreds of feet below. The kites were of large size, two of them being six feet in their largest dimension, and the third one a monster of nine feet, presenting some 65 square feet of surface to the wind. This varied from 18 to 31 miles per hour at the surface, and the pull of the wire which held the kites mounted at times to upwards of 125 pounds, quite as much as Mr. Clayton and his assistants, Fergusson and Sweetland, care to handle.

The instrument which was sent up was a meteorograph of three elements, giving continuous readings of air pressure, temperature and humidity, and it was maintained at its greatest height for upwards of a half hour. The readings of the thermometer show a fall in temperature of about 18 degrees between the surface and the upper air. A short distance above the earth a cloud was encountered, through which the kites rose, coming out into clear weather above. In the midst of the cloud, as might be expected, the humidity rose to 100 per cent., this being the reading of the hygrometer, and above the cloud the air was quite dry, more so than at the surface. The record of the instrument, in its variations of humidity, affords a tolerably accurate measure of the thickness of the cloud, which from the estimate made seems to have been about 2,500 feet. The flight fairly taxed again the resources of the observatory, for to secure this great height it was necessary to put out 2½ miles of wire. Moderate kite-flying is a portion of the regular duties of the men at Blue Hill, for Mr. Rotch has recognized the value of this means of securing information about the weather conditions of the upper air, but these very high flights are a little out of the regular order. An attempt to eclipse the record will, however, be made later in the week, when Prof. Harrington and Mr. Archibald can be present, and again later in the season, when it is probable that Mr. Eddy will be once more with the kites on Blue Hill.—Boston Transcript.

NO POLES FOR TROLLEYS.

Chemnitz Houses sustain the Gay Wires of the Lines.

Chemnitz, Saxony, two years ago banished horses from her streets and substituted the trolley. In a report to the state department Consul J. C. Monaghan says one of the principal novelties of the adopted system is that no poles are used. The method of swinging wires is by means of ornamental rosettes fastened into the woodwork or walls of houses, having projecting hooks to which the wires are attached. These hooks are firmly fastened and are tested with seven times the weight they will be called upon to bear. Owners of houses, without exception, preferred to allow the use of their houses free rather than have poles on the sidewalk. The streets through which the cars wind their way are wider than Washington street, Boston, or Westminster street, Providence. The railway tracks, in conformity to the law, are level with the pavement, and accidents to vehicles of any kind are rare. The gauge is narrower than in America, but the cars keep the track and run as rapidly and as smoothly as in the United States. In the heart of the city they run 220 yards per minute, and in the suburbs 330 yards per minute.

The increase of traffic since the introduction of electricity in Chemnitz has been 60 per cent. The cars have no conductors. The motorman is the only person on board who represents the company. By doing away with conductors the company saves 44,000 marks annually. The fare is only 10 pennings, or a trifle less than 2½ cents, on all routes, including transfers. Should 150,000 persons evade payment in 12 months the loss would be only 15,000 marks. It would take 450,000 evasions in fare to offset the company's savings by dispensing with conductors' salaries. Among a people who pay for food and drink in restaurants, saloons and gardens on their honor alone it is unlikely the company loses much. Culprits in this respect, when detected, are punished by having their names advertised in the newspapers as a warning to others. Fare boxes are attached to both ends of the car, so there is no such excuse as "difficulty in getting forward."—Scientific American.

Flower Girls in London.

So seriously has the city of London taken the custom of the buttonhole bouquets worn by stockbrokers that it has actually given the women who sell flowers recognition. The flower girls, as they are all gallantly called, are permitted by the regulations to set down their baskets and sell the flowers around the iron railings opposite the Royal Exchange. They are among the most respected stall holders in the city. They are uniformly polite, as they may well be, since they may be said to be on speaking terms with all the youth and gallantry of Threadneedle street and Tlacuamort avenue, and they are very skilled in the making of boutonnières.—Chicago Chronicle.

TALMAGE'S SERMON.

Once the Soul Reaches Eternity, All Chance of Reform is Lost.

There Will Be No Opportunity to Turn Back—Final Judgment Taken Upon Earthly Action—A Question That Often Arises to Puzzle Christians.

Dr. Talmage's text Sunday was: Eccl. ii, 3: "If the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be."

There is a hovering hope in the minds of a vast multitude of people that there will be an opportunity in the next world of correcting the mistakes of this; that however complete a shipwreck we may make of our earthly life, it will be on a beach upon which we may walk to a palace; that as the defendant may lose his case in a circuit court and appeal it and have it go up to the supreme court or court of chancery and all the costs thrown over on the other party so a man may lose his case in this world, but in the higher jurisdiction of eternity have the decision of the earthly case set aside, all the costs remitted and the defendant be triumphant forever.

The object of my sermon is to show you that common sense declares with the text that such an expectation is chimerical. "If the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be."

There are those who say that if the impenitent and unforgiven man enters the next world and sees the disaster, as a result of that disaster he will turn, the distress the cause of his reformation, but we have 10,000 instances all around about us of people who have done wrong and disaster suddenly came upon them—did the disaster heal them? No, they went wrong. There is a man flung of dissipations. The doctor says to him: "Now, my friend, if you don't stop drinking and don't stop this fast life you are living you will die." The patient thanks the physician for his warning and gets better; he begins to sit up; begins to walk around the room, begins to go to business and takes in the same round of grog shops, where he got his morning dram and his evening dram and the drams between.

Down again. Same doctor. Same physical anguish. Same medical warning. But now the sickness is more protracted, the liver more obstinate, the stomach more irritable, the digestive organs more rebellious. But still, under medical skill, he gets better, goes forth, commits the same sacrilege against his physical health. Sometimes he wakes up to see what he is doing, and he realizes he is destroying his family, and that his life is a perpetual perjury against his marriage vows, and that that broken-hearted woman is so different from the roseate wife he married that her old schoolmates do not recognize her on the street, and that his sons are going out in life under the taint of a father's drunkenness, and that his daughters are going out in life under the taint of a father's drunkenness. His nerves are all a jangle. From crown of head to sole of foot he is one aching, rasping, crucifying damning torture. Where is he? He is in hell on earth. Does it stop him? Ah, no. After awhile delirium tremens pours out upon his pillow a whole jungle of hissing reptiles. His screams horrify the neighbors as he dashes out of bed crying: "Take these things off me!" He is drinking down the comfort of his family, the education of his children, their prospects for this life and perhaps their prospects for the life to come. Pale and convalescent he sits up. Physician says to him: "Now, my good fellow, I am going to have a plain talk with you. If you ever have an attack of this kind again you will die. I can not save you, and all the doctors in creation can not save you." The patient gets up, goes the same round of dissipation and is down again; but this time medicines do not touch his case. Consultations of physicians say there is no hope. Death ends the scene.

That process of inebriation and physical suffering and medical warning and dissolution is taking place within a stone's throw of where you sit and in every neighborhood of Christendom. Pain does not reform. Suffering does not cure. What is true in regard to one sin is true in regard to all sins, and yet men are expecting in the next life there will be opportunity for purgatorial reformation. Take up the principal reports of the prisons of the United States and find that the vast majority of the criminals were there before, some for two times, three times, four times, six times. Punished again and again, but they go right on. Millions of incidents and instances working the other way, and yet men think that in the next world punishment will work out for them salvable effects. Why you and I can not imagine any worse torture from another world than we have seen men in this world, and without any salutary influence. Furthermore, the prospect of reformation in another world is more improbable than here. Do you not realize the fact that a man starts in this world with the innocence of infancy? In the other case, starting in the other world, he starts with the accumulated bad habits of a lifetime. Is it not to be expected that you could build a better ship out of new timbers than out of an old hulk that has been ground up in the breakers? If starting with comparative innocence the man does not become godly, is it possible that starting with sin a scorch can be evolved? Is there not more prospect that a sculptor will make a finer statue out of a block of pure white Parian marble than out of a black rock that has been cracked and twisted and split and scarred with the storms of a half century?

Could you not write a last will and testament, or write a deed, or write an important document on a pure white

sheet of paper easier than you could write it upon a sheet scribbled all over with ink and blotting and torn from top to bottom? And yet there are those who are so unconsciously as to believe that, though a man starts in this world with infancy and innocence and turns out badly, in the next world he can start with a dead failure and turn out well.

"But," say some people, "we ought to have another chance in the next world because our life here is so very brief; we scarcely have room to turn around between the cradle and the grave, the wood of the one almost striking against the marble of the other. We ought to have another chance because of the brevity of this life."

My friends, do you know what made the ancient deluge a necessity? It was the longevity of the Antediluvians. They were worse in the second century than in the first, and worse when they got 300 years old, and worse at 400, and worse at 500 and worse at 600, and worse at 800, until the world had to be washed and scoured and scrubbed and soaked and sunk and anchored a whole month under water before it was fit for decent people to live in. I have seen many pictures of old Time with his scythe to cut, but I never saw any picture of Time with a chest of medicines to heal. Seneca said that in the first few years of his public life Nero was set up as an example of clemency and kindness, but he got worse and worse, the path descending, until at 65 years of age he was the suicide. If 800 years of life-time could not cure the antediluvians of their iniquity, I undertake to say that all the ages of eternity would be only prolongation of depravity.

"But," says some one, "in the next life the evil surroundings will be withdrawn and good influences will be substituted, and hence expurgation, sublimation, glorification." But you must remember that the righteous, all their sins forgiven, pass right up into a beatific state, and then having passed up into the beatific state, not needing any other chance, that will leave all those who have never been forgiven, and who were impenitent, alone! and where are the salvable influences to come from? Can it be expected that Dr. Duff, who spent his whole life in pointing the Hindus to heaven, and Dr. Abel, who spent his life in evangelizing China, and that Judson, who spent his life in preaching the gospel to Burmah—can it be expected that they will be sent down from some celestial missionary society to educate and save those who wasted their earthly existence?

No. We are told distinctly that all missionary and evangelistic influences will be ended forever, and the good, having passed up to their beatific state, all the morally bankrupt will be together, and where are the salvable influences to come from? Will a speck of bad apple put in a barrel of diseased apples make the other apples good? Will one who is down be able to lift others up? Will those who have miserably failed in the business of this life be able to pay the debts of other spiritual insolvents? Will a million wrongs make one right? Poneropolis was the city where King Rufus of Thracia put all bad people of his kingdom, and whenever there were iniquitous people found in any part of the land they were all sent to Poneropolis. It was the great capital of wickedness. Suppose a man or a woman had opened a primary school in Poneropolis, would the parents of other cities have sent their children there to be educated and reformed?

If a man in this world was surrounded with temptation, in the next world, all the righteous having passed up into the beatific state, the association will be more deteriorating, depreciating and down. You would not send to a cholera or yellow fever hospital a man for his health, and the great lazaretto of the future, in which are gathered the disease and plague-struck, will be a poor place for moral recovery. The count of Chateaubriand, in order to make his child courageous, made him sleep in the turrets of the castle, where the winds howled and specters were said to haunt the place. The mother and the sisters almost died of fright, but the son afterward gives his account, and he says: "That gave me nerves of steel, and gave me courage that has never faltered." But, my friends, I do not think the turrets of darkness or the spectral world swept by sirens and eurocydon, will ever prepare a soul for the eternal land of sunshine. I wonder what is the curriculum in the College Inferno, where a man having been prepared by enough sin, enters and goes up from freshman of iniquity to sophomore of abomination, and on up, from sophomore to junior, and from junior to senior, and day of graduation comes, and the diploma is signed by satan, the president, and all the professional demons attest the fact that the candidate has been a sufficient time under their drill, and then enters Heaven. Pandemonium, a preparatory school for celestial admission. Ah, my friends, while satan and his cohorts have fitted a vast multitude for ruin, they never fitted one soul for happiness—never. Again, I wish you further to notice that another chance in another world means the ruin of this. Now, suppose a wicked man is assured that after a life time of wickedness he can fix it up all right in the future. That would be the demoralization of society, that would be the demolition of the human race. There are men who are now kept on the limits of sin by their fear. The fear that if we are bad and unforgiven here it will not be well with us in the next existence is the chief influence that keeps civilization from rushing back into semi-barbarism, and keeps semi-barbarism from rushing back into mid-night savagery, and keeps savagery from rushing back into extinction.

Now, the man is kept on the limits of sin. But this idea of coming into his soul, this idea of another chance, he says, "Go to, now, I'll get out of this world all there is in it. Come gluttony and revenge and uncleanness and all sensualities, and wait upon me it may abbreviate my earthly life by dissoluteness, but that will only give me Heavenly indulgence on a larger scale in shorter length of time. I will overtake the righteous before long. I will only come in Heaven a little later, and I will be a little more fortunate than those who have behaved themselves on earth and then went straight to the bosom of God, because I will see more and have wider excursion, and I will come into Heaven via Gehenna, via sheol!" Hearers! Readers! Another chance in the next world means free license and the demolition of this. Suppose you had a case in court, and all the judges and all the attorneys agreed in telling you the first trial of it—it would be tried twice—the first trial would not be of very much importance, but the second trial would decide everything.

On which trial would you put the most expenditure? On which trial would you employ the ablest counsel? On which trial would you be the most anxious to have the attendance of all the witnesses? "Oh," you would say, "if there are to be two trials, and the first trial does not amount to much, the second trial being everything, everything depending upon that, I must have the most eloquent attorney, and I must have all my witnesses present, and I will expend my money on that." If these men who are impenitent and who are wicked felt there were two trials, and the first was of no great importance, and the second trial was the one of vast and infinite importance, all the preparations for eternity would be post-mortem, post-funeral, post-sepulchral, and this world would be jerked off into impenitence and godlessness. Another chance in another world means the demolition of this world.

Furthermore, my friends—for I am preaching to myself as well as to you we are on the same level, and though the platform be a little higher than the pew it is only for convenience, and that we may better speak to the people; we are all on the same platform, and I am talking to my soul while I talk to yours—my friends, why another chance in another world when we have declined so many chances in this? Suppose you spread a banquet and you invite a vast number of friends and among others you send an invitation to a man who disregards it, or treats it in an obnoxious way. During 30 years you give 30 banquets, a banquet a year; and you invite your friends, and every time you invite this man, who disregards your invitation or sends back some indignity. After a while you move into a larger house and mid more luxuriant surroundings, and you invite your friends, but you do not invite that man to whom 29 times you sent an invitation to the smaller house. Are you to blame?

You would only make yourself absurd before God and man to send that man another invitation. For 30 years he has been declining your offers and sending insult for kindness and courtesy, and can he blame you? Can he come up to your house on the night of the banquet? Looking up and seeing it is a finer house, will he have any right to say: "Let me in. I declined all those other offers, but this is a larger house, a brighter house, a more luxuriant abode. Let me in. Give me another chance?" God has spread a banquet of His grace before us. For 365 days of every year, since we knew the difference between our right hand and our left, He has invited us by His Providence and by His Spirit. Suppose we decline all these offers and all this kindness. Now, the banquet is spread in a larger place, in the Heavenly palace. Invitations are sent out, but no invitation is sent to us. Why? Because we declined all those other banquets. Will God be to blame? Will we have any right to rap on the door of Heaven and say: "I ought not to be shut out of this place; give me another chance?" Twelve gates of salvation standing wide for free admission all our life, and then when the 12 gates close we rush on the bosses of Jehovah's buckle saying: "Give me another chance." A ship is to sail from Hamburg. You want to go to Germany by that line. You see the advertisement of the steamer's sailing. You see it for two weeks. You see it in the morning papers and you see it in the evening papers; you see it placarded on the walls. Circulars are thrown into your office telling you all about that steamer.

One day you come down on the wharf, and the steamer has swung out into the stream. You say: "Oh, that isn't fair. Come back, swing up again to the docks. Throw the plank ashore that I may come on board. It isn't fair. I want to go to Germany by that steamer. Give me another chance." Here is a magnificent offer for Heaven. It has been anchored within our sight year after year, and year after year, and year after year, and all the benign voices of earth and Heaven have urged us to get on board, since it may sail at any moment. Suppose we let that opportunity sail away, and then we look out and say: "Send back that opportunity; I want to take it; it isn't treating me fairly. Give me another chance." Why, my brother, you might as well go out and stand on the Highlands at the Navesink three days after the Majesty has gone out, and shout: "Captain, come back; I want to go to Liverpool on the Majesty. Come back over the sea and through the Narrows and up to the docks. Give me another chance."

You might as well do that as, after the last opportunity of Heaven has sped away, to try to get it back again. Just think of it! It came to me yesterday in my study with overwhelming impressiveness. Just think of it! All Heaven offered us as a gratuity for a whole lifetime, and yet we wanting to rush against God, saying: "Give me another chance!" There ought to be, there will be, no such thing as post-humous opportunity.

Second Vice President Harahan, of the Illinois Central, has restored the cut of 10 per cent. made in the wages of the employees of the Chesapeake and Ohio and Southwestern railroad.

He who is to bless the Israel of God must dwell near to the God of Israel.—Matthew Henry.

THE SUNDAY SCHOOL.

International Lesson for August 16, 1896.—David's Confession and Forgiveness.—Psalm 51: 1-11.

[Arranged from Peloubet's Notes.] GOLDEN TEXT.—Create in me a clean heart, O God; and renew a right spirit within me.—Ps. 51: 10.

THE SECTION includes 2 Sam. ii and 12, also Psalms 52 and 51.

TIME.—The great sin of David was committed about B. C. 1035. Nathan's reproof was about a year later, and the psalm of the lesson belongs to the period following. David was 50 years old, having reigned 30 years.

PLACE.—David's palace in Jerusalem.

LESSON NOTES.

I. David's Sin.—This was a double crime, consisting of the two most heinous wrongs one person can commit against another—adultery and murder, mingled with meanness, selfishness and injustice. Moreover, it defied God's law and dishonored God and religion before all the people. It is not at all likely that this fall was entirely sudden. Probably there was a relaxation of David's religious fervor and zeal, which were his guard. Then his multiplying wives were in the same direction. He should have shut his eyes and turned away, and then he would have been safe.

There is no apology for David's sin. He himself never apologizes for his sin. He knew the commandments, and it was a sin against light. It is to be held up in eternal execration and scorn. But we should see that many a wicked thing in the past would be very much worse if done in our day and in our light. Then we must consider the prevailing sentiments and feelings of the day. "No other king of the time," says Spurgeon, "would have felt any compunction for having acted as he did." The degree of guilt depends very largely on the circumstances in which a sin is committed.

II. David's Repentance.—For a year David said nothing about his sin. He thought that he could go on just as before. But the knowledge that his sin was known would put stings in his conscience. Then the relations between himself and Ahithophel, David's chief and wisest counselor and the grandfather of Bathsheba may have been strained, for not long after Ahithophel turned against David. It also seems probable, from Psalms 32:4, that this burden, added to his long-continued cares, brought sickness upon him.

"Nor ear can hear nor tongue can tell The tortures of that inward hell."

When those silent influences had prepared the way, God sent his prophet Nathan. With great wisdom he spoke a parable to David, which led the king indignantly to condemn another, unconscious that his condemnation fell upon his own head, till the prophet spoke the terrible words: "Thou art the man."

All these things brought David to the deepest and most sincere repentance. The proof of David's sincerity, that he was not merely sorry for the consequences, but repented of the sin, is shown by his forsaking that sin and hating all sin, and by his efforts to remove the evil effects of his wrong. Psalms 32 and 51 were David's public confession to both God and man. He who taught men to sin by his example should also by his example teach them repentance.

III. David's Song of Forgiveness and Peace.—Vs. 1-11. The first stanza, consisting of the first four verses, expresses longing for forgiveness. Not the three three—three names for sin, three aspects or names of mercy. The three words for sin are "transgression," "sin" and "iniquity." "Transgression" means literally separating or breaking loose, hence signifying apostasy or rebellion. "Sin" is, literally, missing a mark. All sin is a fearful failure as to reaching the ideal of conduct and as to winning the desired satisfaction. "Iniquity" is something twisted or disturbed. "Forgiveness," "covered" and "imputed" are the three terms for forgiveness. The first means "taken away" or lightened of the burden of sin. The second signifies their being blotted out of God's book of remembrance, hidden from sight of God and man. "Imputed" is as a case removed from the docket of the court, so that it will never be called up. Three words expressing God's love are "mercy," "loving kindness" and "tender mercies," in the plural to express the numberless acts of mercy to unnumbered sins. In verse 4 David likens himself to a tree dried up in a drought. All the freshness was gone from his spirit; all the joy of living was taken away.

The second stanza (verses 5-7) tells of confession and forgiveness. Three truths are here brought out: (1) confession is necessary before forgiveness can be granted; (2) there is a "too late" ("pray unto Thee in a time when Thou mayest be found"), and (3), the forgiven will be compassed "about with songs of deliverance." As David was besieged on every side with troubles, so on every side there would be victories, and songs to celebrate them.

The third stanza takes in verses 8 to 11, and is an exhortation from experience. MacLaren says that verses 8 and 9 seem to him "to be best taken as the divine voice answering the confidence of verse 7," and "the 'I and 'thou' in each correspond." David's experience is God's tent. If any go astray it is because they will not listen to God's instruction. The guidance of God is very gentle and loving: "I will counsel thee with Mine eyes." Only the irrational need the bit and the bridle.

A Reason for Being Unloving.

A man who loves God ought to have a loving interest in all whom he loves. The question is not: "Does my neighbor love God?" but it is: "Does God love my neighbor?" If God loves our neighbor, we ought to love him on that very account. Our only tolerable plea for being unloving toward any fellow-man would be the plea that God has no love for him. But so long as "God is love," there is no basis for such a plea.—S. S. Times.

He who is to bless the Israel of God must dwell near to the God of Israel.—Matthew Henry.

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Most of us know a good thing when some one else has it.—Lafayette.

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